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**ACTIVE GOODNESS  
RECOMMENDED AND ENFORCED.**

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**A  
SERMON**

**DELIVERED AT SAINT JOHN,  
ON JANUARY 1ST. 1819.**

**WHEN A COLLECTION WAS MADE FOR THE BENEFIT  
OF THE POOR.**

**BY**

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IN THE CITY OF SAINT JOHN,  
NEW BRUNSWICK.**

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TO THE  
MEMBERS OF SESSION  
AND  
CONGREGATION IN GENERAL,  
OF THE  
SCOTCH CHURCH, ST. JOHN;

THIS DISCOURSE  
IS RESPECTFULLY INSCRIBED

BY  
*THE AUTHOR.*

## ADVERTISEMENT.

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*THE following discourse was written without the most distant view to publication. It was originally composed in the ordinary course of weekly preparation for the pulpit and delivered to a country congregation in the parish Church of Lochwinnoch in the west of Scotland, where the author officiated as Clergyman for nearly twelve months. With some alterations suited to the particular object for which it was last delivered, it is now published in consequence of urgent solicitations, and it is somewhat remarkable that the same Sermon has been **THRICE** asked for publication in different parts of the world. In discriminating the different objects of charity at the conclusion of the third subdivision, the author has been indebted to some suggestions on the same subject by a Clergyman of his own Church.*

## S E R M O N.



ECCLES. CHAP. IX. VER. 10. *"Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."*

**W**HATEVER relates to the concerns of the present life, excites general interest. The means of increasing power, wealth, and consequence, are closely examined, eagerly embraced, and zealously pursued: and for the attainment of these objects no sacrifices are accounted too great, no exertion too severe.

Different, however, are the sentiments and feelings of men with regard to religion and the concerns of a future life. Visible things only, impress their minds; objects beheld solely by the eye of faith, fail to produce the influence of realities; men "look

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at the things which are seen and temporal, not at those which are unseen and eternal." But, is not indifference on such matters, unreasonable and dangerous in the highest degree? are not the concerns of religion the most important and interesting to immortal beings? Unquestionably they are in themselves matters of the deepest interest, and are entitled on every principle of reason, of conscience, and of duty, to paramount concern.

Hence, the importance of admonitions to diligence and activity in the great business of religion. However lightly they may be esteemed, however coldly they may be received, however contemptuously they may be disregarded by the vain, thoughtless, and secure; to every enlightened and serious mind they cannot fail to appear in their just and awful importance. The text contains one of these admonitions, enforced by a most interesting and impressive consideration, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Our attention is naturally called,

I. To the admonition,— "whatsoever thy hand findeth to do, do it with thy might" and,

II. To the consideration by which it is enforced,— "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

I. From the connection in which the text is found, this admonition may be understood as having a pri-

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mary reference to the concerns of the present life,—as recommending the moderate use and rational enjoyment of temporal blessings. Religion is not inimical to a becoming attention to the affairs of the world; nay, it peremptorily forbids our being slothful in business. As long as men exist in the world they must take some share in its cares, pursuits, and pleasures, and as long as their own preservation and that of others depends on their exertions, they must be unremitting in their activity and diligence. The text, therefore, forbids delays in such matters; demands instant attention to those concerns of life which call for thought; and powerfully impresses on the minds of men, the importance and necessity of making provision for futurity, whilst time and opportunities are afforded. And whilst it urges to such earnestness in the concerns of time, it is perfectly consistent with those other parts of revelation which condemn that excessive anxiety and carefulness, which comes into competition with the regular and faithful discharge of the great duties of religion and morality. It requires the instant performance of duties formerly neglected;—it demands universal instead of partial obedience;—it calls for a double measure of force and activity to that religion, which before was sincere;—it stirs up to earnestness instead of coldness and indifference, in regard to the concerns of a future world.

The meaning and force of the admonition, however, will be best perceived and felt, by viewing your situation in this world in different aspects, and the consequent duties which you are required to perform.

### 1. Consider

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1. Consider yourselves as in a state of dependance.

You come into the world in a weak and helpless state; you struggle through the diseases and dangers of infancy, supported and cherished by the affectionate regards of those who gave you birth; and in the progress of time you become the support of others and of yourselves. Contemplated as placed in these dependant circumstances, what do "your hands find to do?" Under the government of God, means are wisely connected with ends,—exertion is indispensably requisite for the preservation and increase of temporal good. Even in the garden of Eden, the labour of man was necessary for his comfort and support. To sit down in listless inactivity as if provision would descend from heaven like the manna of old, is to be chargeable with a conduct not less criminal than it is foolish. We are expressly told, that "the hand of the diligent" only "maketh rich,"—that "in labour only there is profit." Hence the necessity of industry and activity in your temporal concerns. See that your calling be lawful. Use all honorable means for the advancement of your interests. Sloth is shameful and ruinous; it enfeebles the body and debilitates the mind; it infallibly leads to poverty, infamy, and ruin. Religion enjoins you to be active, and declares indolence and carelessness to be neither innocent nor safe. View it therefore as a religious duty, to provide the comforts of life for yourselves and those consigned to your care.—And, "whatsoever your hands find to do" in this matter "do it with your might,"—with the earnestness of those who feel its importance, who are tenderly alive to the weaknesses and wants of those who have been cast upon their

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bounty, who are powerfully impressed with the awe which Divine authority should command.

But whilst you thus use all lawful means to promote your temporal interest, be careful to recollect your dependance upon God, and to acknowledge his overruling Providence. Without the smiles of Heaven, the pleasures of life must be destitute of their animating principle. Strive then to feel your dependance upon God for a blessing on your exertions; commend yourselves and those to whom you are bound by the ties of nature, of duty, and of affection, to his compassionate regards; and esteem the enjoyments of life as only valuable when mingled with the sweets of his "loving kindness which is better than life."

2. Consider yourselves as in a state of guilt, and liable to punishment.

You cannot deliver yourselves from this state; for how can beings inherently and totally impure, make atonement to a God of Holiness for their impurity? Can repentance save from guilt and misery? The repentance of such beings needs to be repented of. Can purposes of amendment found a just claim for pardon? Under human governments, the most solemn vows of a criminal are disregarded, and to expect a different form of procedure under the controul of inflexible justice is to cherish the most foolish, because the most unfounded, hopes. Can future obedience prove a solid ground of hope? The obedience of the best of creatures must ever be partial and defective, and unfit to be beheld with complacency by a God of infinite

perfections.

perfections. Look to the history of man in every age and in every country; see him conflicting for four thousand Years with all the variety of moral and physical evils; falling step by step, in the scale of religious improvement; losing in one age what was acquired in a preceding; devising means for his recovery, trying their strength, and lamenting in all the madness of despair, their inadequacy to attain the objects in view, and say, are not all the efforts of human skill and power, lamentably insufficient to accomplish the deliverance of man from guilt, degradation, and death? But is he to perish without hope? Shall man, the noblest creature of God, and child of immortality, be doomed forever to darkness and despair? No.—A voice from Heaven declares, “The blood of Jesus Christ his son, cleanseth from “all sin.” The obedience, sufferings, and death of Christ, are the only appointed means of justification, and they are effectual for this purpose, because Christ is the son of God,—a divine person,—an infinite Being. But in order that the atonement of Christ may avail for our individual acceptance and salvation, something is required on our part. Christ must be believed and obeyed: without this, hope is unwarranted and dangerous. The city of refuge would have been totally useless had it not been fled to; and the brazen serpent could not possibly have availed the wounded Israelites for a cure, unless they had looked to it with the eye of confidence in its healing virtues. This then is what we find to do in the matter of salvation. We must flee to the place of refuge provided in the Gospel. We must look with the eye of faith to the saviour lifted up on the cross, for the express purpose that “whosoever believeth

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"on him might not perish, but have everlasting life." And we must do it with our "might,"—we must believe with the whole heart. We must lay hold of the offered salvation with the eagerness of those who are fully conscious that without the help of Christ they must perish for ever. We must flee for refuge to "the hope set before us in the Gospel," with the earnestness of those who are fully convinced, that by neglecting this great salvation, they reject the only mercy that can save them. The reality and excellence of this faith must be testified to ourselves and to the world around us, by a life of genuine repentance and godly sorrow for sin; activity and zeal in the cause of God and truth; cheerful, uniform, and universal obedience to the divine commands.

3. Consider yourselves as members of society, or citizens of the world.

This view of your situation involves in it many important relations, and correspondent duties, equally numerous and equally important. It calls into view, the interesting connection of parents with children, masters with servants, friend with friend, and man with man. Contemplate yourselves as parents, and what do "your hands find to do?" You have been already told, that you must be active and diligent in providing for your children the necessaries and comforts of life, but you have something more to do than merely to provide those things which are needful for the body. You have to instruct them in the great principles and duties of religion; to direct and animate them in the paths of wisdom, and of peace; to exhibit before them a pious and

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holy example, and to stir them up to a constant and faithful imitation. Contemplate yourselves as children, under the immediate care and direction of your parents, and what do "your hands find to do?" You must reverence and love those to whom, under God, you are indebted for your existence, your preservation, your every earthly comfort; you must cherish in your hearts the instructions of your parents, as proceeding from the tenderest regard to your most valued interests; you must requite their affectionate solicitude with the grateful returns of filial love, when old age with its train of evils, casts them on your care. Contemplate yourselves as placed in the relation of masters, and what do your "hands find to do?" You must beware of harshness and severity, and ever cultivate a spirit of tenderness towards those who are employed in your service; you must overlook trivial faults, and reward in proportion to diligence and well meant exertion; you must remind your servants that they serve a higher master, on whom you are equally dependant with themselves; you must instruct them in their duty to that divine master, and urge them to be faithful in his service. Contemplate your situation as servants, and what do your "hands find to do?" You must cherish feelings of respect to your master; you must study obedience to his will, and maintain inviolable fidelity to his interests; you must serve him "not with eye service, as men pleasers, but in singleness of heart, as servants of God and not of man." Contemplate yourselves as placed in the endeared relation of friends, and what do your "hands find to do?" You must be constant and inviolable in your attachments; you must extend your regards

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to the spiritual interests of those to whom you are knit by the bonds of love; you must prove the fidelity and ardour of your friendship by warning of errors and of dangers, as well as by animating in the paths of goodness. Contemplate your situation as men, surrounded by beings of the same nature with yourselves, and what do "your hands find to do?" You must be awake to the interests of those with whom you are thus connected; you must visit the humble abodes of sickness and of penury; you must venture within the sphere of infection, and not be moved from your generous purpose, by cold damps, or loathsome spectacles; yours be the blissful task to wipe off the bursting tear, to moisten the parched lip, and to sooth the parting spirit in its passage to the land unknown.—And all these numerous duties which "your hands find to do," in the various relations and circumstances in which you are placed on earth you must do "with your might,"—not with the coldness and unconcern of those who regard them as composing a task, which must be performed, or which decency enjoins as expedient, but with the animation and zeal of those whose hearts go along with their hands,—whose delight consists in obedience to the will of Heaven,—whose noblest ambition is, to "walk worthy of that high vocation, with "which they are called."

The best method of bestowing charity on the healthy and strong, is to give them employment. It was never intended that any man upon the face of the earth should be idle. Accordingly, we are placed in a state which abounds with incentives to industry, and in which we must be active, in order to

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live. One half of the vices of men, take their origin from idleness. Men must have occupation of one kind or other. If they are idle they fall an easy prey to the tempter, and if they are not employed in useful and beneficial labours, they will engage in those which are pernicious and criminal. To support the indolent, therefore, to keep those idle who are able to work, is acting contrary to the intention of God; is doing an injury to society, which claims a right to the services of all its members; is defrauding real objects of charity of that which is their proper due, and is fostering a race of sluggards to prey on the vitals of a state: But he is a valuable member of society and merits well of mankind, who, by devising means of employment for the industrious, delivers the public from an useless incumbrance, and makes those who otherwise would be the pests of society, useful subjects of the commonwealth. If it be merit, and no small merit it is, to improve the face of a country, to turn the desert into a fruitful field, and make the barren wastes break forth into singing; it is much more meritorious to cultivate the deserts in the moral world, to render those who might be otherwise pernicious members of society, happy in themselves and beneficial to the state, and by opening a new source of industry make life and health to circulate through the whole political body. Such a person is a true patriot, and does more good to mankind than all the heroes whose names are emblazoned in the annals of history. The fame of the one rests on the numbers he has slain; the glory of the other rises on the numbers he preserves and makes happy.

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Another act of charity, of equal importance, is to supply the wants of the really indigent and necessitous. If the industrious, with all their efforts, are not able to earn a competent livelihood; if the produce of their labour be not proportionable to the demands of a numerous family; then they are proper objects of your charity. Nor can there be conceived a more pitiable case, than that of those whose daily labour, after the utmost they can do, will not procure daily bread for themselves and their household. To consider a parent who has toiled the live-long day in hardship, who yet at night, instead of finding rest, shall find, in the cravings of a numerous and helpless family which he cannot satisfy, a pain more insupportable than all his fatigues abroad: this is sufficient to give the most lively touches of compassion to every heart that is not steeled against the impressions of benevolence. Nor can there be an exercise of charity better judged, than administering to the wants of those who are at the same time industrious and indigent.

Another class of men that demand our charity, is the aged and feeble, who, after a life of hard labour, after being worn out with the cares and business of life, are grown unfit for further business, and who add poverty to the other miseries of old age. What can be more worthy of us, than thus to contribute to their happiness, who have been once useful, and are still willing to be so; to allow them not to feel the want of those enjoyments, which they are not now able to procure; to be a staff to their declining days; to smooth the furrows in the faded cheek, and to make the winter of old age wear the aspect of spring?

Children



Children, also, bereft of their parents, orphans cast upon the care of Providence, are signal objects of compassion. To act the part of a father to those on whose helpless years no parent of their own ever smiled; to rear up the plant that was left alone to perish in the storm; to fence the tender bloom against the early blasts of vice; to watch and superintend its growth, till it flourishes and brings forth fruit: this is a noble employment, well adapted to a generous mind. What can be more delightful than thus to train up the young to happiness and virtue; to conduct them with a safe but gentle hand, through the dangerous stages of infancy and youth; to imbue their minds with religious sentiments and feelings at an age when they are most susceptible of good impressions; and to render those useful members of society who, if turned adrift, and left defenceless, would become a burden and a nuisance to the world.

But there is a class of the unfortunate not yet mentioned, who are the greatest objects of all;—those, who, after having been accustomed to ease and plenty, are, by some unavoidable reverse of fortune, by no fault or folly of theirs, condemned to bear, what they are least able to bear, the galling load of poverty; who, after having been, perhaps, fathers to the fatherless, in the day of their prosperity, are now become the objects of that charity which they were wont so liberally to dispense. These persons plead the more strongly for our relief, because they are the least able to reveal their misery and make known their wants. Let these, therefore, in a peculiar manner, partake the bounty

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the liberal and open hand. Let your goodness descend to them in secret, and, like the Providence of Heaven, conceal the hand which gives them relief, that their blushes may be spared, while their wants are supplied.

4. Contemplate yourselves as candidates for immortality.

That the present is not our ultimate condition, unassisted reason discovered, and the consent of nations, barbarous as well as civilized, heathen as well as christian, strikingly attests. It is manifestly unreasonable to suppose that an all-wise and benevolent Being would have formed man with such a horror at the thought of annihilation and such a longing after immortality, if non-existence were ultimately to be his portion;—that a creature possessed of such noble powers and capacities, should have been formed merely for the purpose of bustling amid the trifling and momentary concerns of time, and then mingling for ever with the clods of the valley;—that a being endowed with faculties of soul, constantly making progress to a state of perfection at which they never arrive on earth, should be violently arrested in his career of improvement and doomed to eternal inactivity and gloom. These are the suggestions of reason, and they are fully confirmed by the great discoveries of revelation. Jesus, “the captain of salvation” “hath abolished death, and brought immortality to light.” But the Gospel tells us much more than the simple truth that our souls are immortal: it sheds a glorious light on the regions beyond the grave. It tells us that heaven is the abode of perfect holiness; that its society is of the purest kind, “the spirits of just

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of

“men made perfect, an innumerable company of angels, God the judge of all and Jesus the mediator of the new covenant;” that its employments are the most refined and exalted in which it is possible for immortal and glorified spirits to engage; that its pleasures are the purest and most sublime which it “can enter into the heart of man to conceive.” And whilst it unveils these bright prospects to stimulate our energies, to fire ambition and to enkindle hope, it faithfully declares “that into the New Jerusalem nothing that defileth can enter,” that “the pure in heart” only “shall see God.” What, indeed, would an impure and unholy being do in the regions of perfect purity and holiness? His breast could not beat in unison with the kindred spirits of the redeemed; the pleasures of “the just made perfect” would be too refined and too ennobled for his mean and grovelling spirit; all the symphony of celestial music would sound discordant on his ear. What, then, as candidates for an immortality of perfect holiness, what do “our hands find to do?” “Follow holiness” says an Apostle, “without which no man shall see the Lord.” For enjoying the fellowship of the pure spirits above, for mingling our notes of praise with the loftier strains of the heavenly host, and for relishing the exalted enjoyments of angels and of God, we must be prepared while on earth. Our understandings must be enlightened, our hearts must be renewed, our wills must be reclaimed, our affections must be elevated, our “conversation must be as becometh the Gospel.” Here, then, is business for us to do;—a work so great, a task so arduous, that were we required to perform it in our own strength, we might justly shrink from its difficulties and sink in despair. But let us

rejoice

rejoice in the promise of divine and heavenly aids, to purify our natures, to sanctify our souls, and to help our obedience. "My grace" saith Jehovah, "shall be sufficient for thee, and my strength shall be made perfect in thy weakness." To this grace and strength let us resort in every season of difficulty and alarm, ever studying to "be blameless and harmless the sons of God without rebuke," "adorn-  
ing the doctrine of our God and Saviour," and ripening for "the inheritance of the saints in light."—And all this we must do with our "might;"—with the dignity of sentiment and ardour of feeling which should distinguish those who are alive to their exalted circumstances, their high destiny, and their dazzling prospects. We must enter into the spirit and feel the force of the Apostle's language, when he says "Fight the good fight of faith." "So run that ye may obtain." "Forgetting the things which are behind, reach forth to those which are before, press towards the mark for the prize of the high calling of God in Christ Jesus."

II. The consideration by which the admonition of the text is enforced, is of a most interesting and impressive nature;—"there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Taking the whole in one view, Solomon may be considered as thus addressing the sons of men; Be diligent and active now, in forming schemes for your future advantage and in executing the plans which you devise, for "there is no work, nor device in the grave." Be unremitting now in your exertions to improve the powers of your souls, to store your

minds

minds with useful acquisitions, and to attain sound wisdom, for "there is no knowledge nor wisdom in the grave," and to that place of inaction and insensibility, an irrevocable mandate ordains you to go.

Viewed in this light, the language of the wise man is intelligible to all, and it states a fact which can never be questioned. But, contemplated more especially in a religious light, we find that doubts have been entertained on the subject, or at least it has failed to produce its full impression. If the conduct of men can at all be rescued from the charge of absolute folly, it seems to be founded on the presumption that, at death, the term of their probation does not expire, and that some means shall be employed in an intermediate state for the removal of guilt and the attainment of purity. The folly of such an expectation it is quite unnecessary to prove in an address to those who profess the Protestant faith, or who have studied the sacred volume with minds unfettered by partialities and open to conviction. It is an expectation which the whole spirit and tendency of revelation declares to be delusive and ruinous; which the text contradicts in the most unequivocal, the most solemn, the most decisive language, when it asserts—"there is no work, nor device nor knowledge, nor wisdom in the grave."

The force of this consideration viewed as a motive to activity and diligence in the momentous concerns of religion, demands the greatest share of our attention. Your situation in this world has been exhibited in different aspects, and the various duties thence arising have been set before you and urged on your attention. These duties, then, I now press home upon you with renewed earnestness as demanding

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instant performance, for these amongst other reasons,—that the present is your most favourable opportunity,—that the period when it may elapse is absolutely uncertain,—and that, “in the grave whither you go there is no work, nor device, nor knowledge, nor wisdom.”

Are you placed in a state of dependance and required to provide for yourselves and those consigned to your care, by your own exertions? “Whatsoever your hand findeth to do” in this matter, “do it with your might; for in the grave whither you go” activity is unknown; the arm of exertion is laid nerveless by the side; the hurry of business, the struggles of competition, and the bustle of life, are succeeded by a stillness which the thunder of heaven cannot shake. Placed in a state of guilt and exposed punishment, are you called to “believe in the Lord Jesus Christ that you may be saved” and to evince the sincerity of your faith by a life of holy obedience? “Whatsoever your hand findeth to do,” in the way of faith and obedience, “do it with your might; for in the grave whither you go” even “the withered arm” of faith cannot be extended to the Saviour, pardoning mercy is unknown, “the accepted time and the day of salvation” are proclaimed no more. Are you surrounded by beings like yourselves to whom you are bound by close and endearing ties, and who demand of you offices of tenderness and love? “Whatsoever your hand findeth to do,” in the various relations of life, “do it with your might; for in the grave whither you go” the most sacred connections of time are burst asunder, “love is perished,” and deeds of kindness can no longer be performed. Parents! instruct your

children

children and animate them in the paths of wisdom and of peace; for you must soon leave them to a merciless and ensnaring world, and when you are consigned to the grave, they shall rise up, not to call you blessed, but to reproach your memory; they shall visit your grave, not to drop the tear of regret or to vow over your hallowed dust, eternal obedience to your commands, but to curse you for your neglect of their dearest interests. Children! listen to the admonitions of your parents and imitate their virtues; for soon you must be deprived of their help of counsellors, and when you consign their ashes to the grave, your breasts will be wrung with the keenest anguish of remorse at the thought of your undutiful conduct, your ingratitude and neglect. Masters! regard your servants as beings of the same nature with yourselves, and treat them with christian gentleness and tender forbearance; for in the grave whither you and they equally tend, distinctions of rank are unknown, "the rich and the poor meet together, the small and the great are there, and the "servant is free from his master." Servants! continue faithful to the interests of your masters, be not discouraged in your course of duty towards them though they may fail in their duty to you, bear with their inhumanity and unjust reproaches; for the grave is the land of peace whither the friendless exile retires beyond the reach of oppression and the cruellest arrows of fortune; "there the prisoners rest together, they hear not the voice of the oppressor." Ye who are bound together by the ties of blood or of affection! cherish the attachments of friendship, take delight in an interchange of kind attentions and soothing endearments; for the touch of death chills the warmest current of affection, and in "the grave

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"whither you go" the ashes of friends and foes are mingled together in one undistinguished mass. But there is a bond which unites man with man, and therefore I address all of you as related to each other by the ties of one common nature, and call upon you to "be kindly affectioned one toward another," to "visit the fatherless and the widows in their affliction," to give of your abundance for the support of the indigent, to alleviate the pains of the diseased and the sorrows of the wounded in spirit; for "in the grave whither you go," the pilgrim's staff is useless; the charities of life have ceased for ever; closed is the eye which now sheds the sympathetic tear, silent is the tongue which now utters the words of soothing tenderness, cold to its finest sensibilities is the heart which now feels for distress. Standing in the interesting attitude of candidates for immortality, are you called to prepare for "the inheritance among them who are sanctified?" "Whatsoever your hand findeth to do" in regard to those "things which belong to your everlasting peace" "do it with your might;" for "in the grave whither you go" the state of all is fixed beyond the possibility of change, "he that is unholy must be unholy still, and he that is filthy must be filthy still," no preparation can be made for that land of purity and bliss, to which it opens the way.

How interesting and impressive, then, the consideration by which the injunction of our text is enforced,—“there is no work, nor device, nor knowledge nor wisdom, in the grave whither thou goest!” It should come home to our breasts with peculiar force on this occasion. One year has just closed and another has just commenced. How

solemn



solemn the truth which the lapse of time presses on our recollection,—“thou goest to the grave!” and how awful the thought that talents, opportunities, and means of improvement shall be buried with us! The period of our departure is wrapt in dread uncertainty, but one thing we have too much reason to apprehend, that before this year comes to its close, some of us shall have gone to the grave. Is not each of us ready to utter the language of fearful anxiety and to say with the disciples of old, “Lord, is it I?” At all events, our duty and our interest is to be active in business, “fervent in spirit, serving the Lord,”—prizing every opportunity as if it were our last, and improving every moment as if the next were to terminate our earthly career. This is sound wisdom, and the most careless and unconcerned of mortals shall certainly find it so, though, alas! it may be too late to repent of their folly. The time of sober consideration must arrive, but it comes too late when it can no longer reform but merely reproach, a conduct guided by folly and tending to misery. Brethren! You see your perilous situation if you continue indifferent to the concerns of eternity. Whilst you are thoughtless and gay, every thing around you wears a serious aspect. You may loiter, but time will speed its flight. Satan will not be inactive in carrying on his work and God will not be mocked. For once, then, be thoughtful and serious. Reflecting on the past, may you testify repentance! anticipating the future, may you awake to newness of life!—But if this like other warnings fails to produce its designed effect, you must perish,—not because you were so unfortunate as to be ignorant of your danger, but because you were mad enough to disregard it.

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